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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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PERHAPS no work we have attempted has been watched with more eagerness by us, than the new mission of our medical ladies sent to Calcutta and Allahabad, in India. And yet, as we follow the openings for this department of zenana-instruction, nowhere do we find greater encouragement than in the incidents which are sent to us constantly. Would that more Christian ladies, who could be competent practitioners, would embrace this profession, now when its importance as an adjunct to Christian mission-instruction is so fully realized. Then might we hope to place a score of competent medical missionaries in all our stations in heathen lands where suffering has followed the sad trail of mankind's fall into sin.

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FOREIGN CORRESPONDENCE.

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REPORTS FROM OUR MISSIONARIES.

**INDIA--Calcutta.**

*Extracts of Letters from Miss BRITTAN.*

INTEREST WANING IN SUPERSTITIOUS RITES.

I HAVE heard from one of the English missionaries of a visit he had paid to Pooree, the place where the great temple of Jugger-naut is, and where the annual festival in his honor is celebrated.



Pilgrims can now go there either by rail or by steamboat most of the way, and thousands go from all parts of India. He said: "On the boat with us were four pilgrims from Calcutta. One of these was an aged Brahmin widow, evidently devout and sincere in the motive which took her to Pooree. I was much interested in her, for I learned that she was the mother of a good Christian young man, a distinguished graduate of the Calcutta University. With her, was an elderly and respectable Brahmin, a relative. They were going to offer expiation for one of the family who had become a Christian. Another was a Fakeer, or devotee, from the Punjab, the far north-west of India. His style of dress was almost as simple as at the time of his birth; his luggage was almost as limited as his dress—a drinking vessel and a cotton umbrella.

"The town of Pooree is in a most miserably filthy condition. It consists of one long and wide street, with numerous lanes and gullies crossing it. The houses are of stone, but miserably built. The only object of interest is the great temple. This is enclosed by walls thirty feet high, which form a square, with a small entrance on each of the four sides. Far above the wall rises the tower, over 200 feet, visible, to the pilgrims coming there, for miles. The car on which the god is drawn is a very miserable looking affair.

"Day by day pilgrims kept arriving in increasing numbers, the majority of them women, and those mostly widows. For, beside the great shrine of Juggernaut—into which inclosure no European is permitted to enter—there are many more sacred places and temples within a circuit of two or three miles round Pooree, and all these places are devoutly visited, the sacred tanks are bathed in, and the temple entered. This year a tax has been imposed on every pilgrim, and the money is to be expended in cleansing the town, which will probably save the lives of many. The returns did not show more than 25,800 pilgrims, which is a very great falling off. In former years it would be over 100,000. This is more remarkable now, as in former years the roads were most miserable. Now the roads are excellent and well built, and there is much greater safety in every way, in the journey.

“At the moment of greatest interest to the people, when the idol

was brought out from the temple and placed on the car, there could not have been more than 40 or 50,000 persons present. This ceremony was performed in the evening, between eight and nine o'clock, in darkness and rain, with a poor display of torches and tomtoms, accompanied by the shoutings of men and women. I could not but feel sadly to witness this senseless ceremony, in honor of an unsightly painted block of wood, which most of the pilgrims regard as their god, the Lord of the Universe. I was particularly struck with the apparent sincerity of belief of numbers of the people. Generally it has seemed to me in Bengal, that both priest and people alike have very little reverential faith in idols ; but here it seemed different. In reply to our questions, many answered with seriousness, and in tones of conviction such as I have seldom seen among this people, 'that their god was really in that image.' They said that they knew quite well that the image was made from the wood of the neem tree, but God was in it, and they believed when they looked at it they saw God, and therein found salvation. A large number of the pilgrims were devotees, or holy men, and for their accommodation there are many richly-endowed Muths, something like monasteries, but many take up their abode in the open air. They are horribly disgusting in their appearance, going about in all directions with face and body smeared with ashes or a more filthy substance. Formerly there would be great suffering and death among the pilgrims ; thousands would perish, and the whole road-side would be covered with the dead and dying. This year the weather has been drier, the number of pilgrims less, and the sanitary measures better, so that there has been very little sickness or death. I did not see much of the grosser forms of grovelling superstition, but I noticed four women at one time measuring the length round the temple by their own bodies, and one man, a short distance from Pooree, measuring the way along the road. Among the pilgrims there seemed to be very few educated or wealthy, and I cannot resist the thought that the devout and sincere worship of Juggernaut is dying out. Still it is very sad to see so many lavishing upon the false, the devotion that should be given to the true God."

## THE WIDOWS' SCHOOL.

Two of my former pupils, both living in the same house, have become widows, and are very poor, so they have collected about eighteen children and eight married women together, and have been teaching them for two weeks. I am so pleased to see these poor women trying to do anything for themselves. The teachers, of course, are not Christians in name, but they teach to their scholars all the books that they formerly learned, "Line upon Line" and "Peep of Day." We try to explain and enforce the precepts learned, and after the scholars are sent away we give a private lesson to the teachers.

Yesterday I went again to the little school which I call after the friends who sent me the money from Orange. Although the pupils are of high caste, they are all very poor, and many widows belong to it who are not able to give me even a few pice to pay for their books. I am hoping to teach them all kinds of work, if possible, to aid them in supporting themselves, and I must give them the materials at first; afterwards, if they sell the articles, then they will be able to repay me. At present they are all sewing on patch-work, and they make it very neatly, thanks to the good people at home who have prepared it for us. Chundra generally goes with me to teach in that school, and understands so well all my ways and modes of teaching, she can do exactly what I want. It is a comfort for me to have her with me, for I feel that she is such a devoted Christian, that she is truly in earnest in all she says. Either in zenanas or schools in this country we always teach under difficulties. When I go to this little school I never find more than two or three present, and have to wait until they all assemble. Chundra and I begin to hear each one read separately, and, when all are assembled, we give them their lessons altogether, and before dismissing them we make them repeat the Lord's Prayer. I have complained to the teacher about this irregularity, but I find it is not her fault. She sends a woman to call them each day; but one does household work at this time, another at that, so that they go to the teacher just when it suits their own convenience. She is really teaching all day long, and the pupils advance.



## HOME OF THE TWO WIVES.

After leaving this school, Chundra and I go on to another house about a quarter of a mile distant. Here there are two Bos learning. Jane is the teacher at this house, and takes great pains with her pupils. They have only been learning about three months, and have each worked a pair of slippers beautifully. The husband is a Koolin Brahmin, a very ugly old man, and these are both his wives. They seem to be very much attached to each other, and as only one of them has children, they do not quarrel about them. Chundra gave them a lesson on the Flood, and after describing it and the saving of Noah, she told them how God would yet destroy the earth by fire, and that only those who had sought a refuge in Jesus, the true Ark, would then find safety, and that those who heard of Jesus and yet would not accept of Him or His salvation, were just as foolish as those who refused to listen to the preaching of Noah. She gave them a beautiful lesson, and spoke with such earnestness that they must have felt that she believed every word she said. Jane is very faithful here ; but it is very difficult for the native teachers to give them much religious instruction, they laugh at it so. When we missionaries are present, respect for us makes them listen quietly. In this house you enter by a narrow passage into a large open court ; a flight of brick steps on the outside leads up to a narrow veranda, only a foot and a half wide, just room to walk. It once had a wooden railing round it, but this is almost all gone, and what remains looks as if it would fall with a touch. The brick stairs by which you ascend are all three-cornered without any railing, and at this season perfectly black with thick mould and moss, so that they are almost as slippery as ice. The room is about six feet wide by fourteen feet long. There is in it an old chair without any back, and with the legs so shaky you fear every minute it will fall to pieces under you. This is my throne ; Chundra has a little wooden stool, and the Bos sit on a piece of matting on the floor. In one corner of the room is an old broken box, and this, with a thick and heavy drapery of cobwebs, completes the furniture. But we hope here to impart to them what is better than houses or land, or gold or precious stones, even that knowledge which will make them wise unto salvation.

*Extracts of Letters from MISS WARD.*

## THE ZENANA VISITORS.

ALTHOUGH we have had an increase of workers, our hands are still more than full. Last month we numbered eight hundred pupils. Some are in schools, but many are in the zenanas. We do not count those who come to listen to the Bible lesson which we always give, although often quite a crowd collects, becomes interested and quite a number of questions are asked. Last week I went to teach one woman, a young Bo, who has made great progress in the last few months. After we had gone through with most of the Bengali lessons, a great number of women began to pour in, all dressed in grand style—silk sarees and many jewels on hands, feet, head and neck. I asked who they were, and the Bo said some of her relatives who were visiting her. I had given my Bible lesson, but thought I could not let this opportunity pass to speak to them, and in a few words show them the way of salvation, but rather doubted my ability to make them understand well my Bengali. The great difficulty in learning this language is, that the book and colloquial differ so much, and the women use very different words from the men, and their idioms are very peculiar. The women, too, in different houses speak so differently. You can imagine that those who associate only among themselves, and are excluded from the outer world, would acquire expressions and words differing from others. Those women that I have taught for a time understand me quite well, whereas when I go to a new house I have some difficulty, as I have dispensed with my interpreter. But I did not think it right in this instance to go away without making the attempt, so I commenced telling them about Adam and Eve, as our first parents. The women thought it very strange that they, with their black skins, and I, with my white skin, should have descended from one father and mother. However, I did not discuss that question, but told of their and our fall, and of the Saviour, now and then being interrupted by a question. All seemed much interested and pleased, and I hope they will think of it in future, as they promised me they would. So we scatter the seed, and who can tell where it may spring up, for God alone can prepare the soil and give it life.

I have at last concluded to use the money sent me by friends from Galesburg, Ill., for a new school I was anxious to start in a neighborhood where I had seen a number of little girls playing about. A girl who had been educated in one of the Calcutta Orphanages, and who bore a Christian character, and was a good scholar, I engaged for a teacher. The school has only been started a week, and there are fourteen names on the roll-book. It is held in the entrance room to one of my Bo's houses, who, when I offered to pay some rent, said she did not want anything; as she was glad to help me. I think this Bo has one of the brightest minds we teach. Last week she said to me : "That woman who commenced teaching this school has a great deal of trouble; she is forsaken by her friends, and she has to work hard. If I became a Christian, would I not have just such a hard time?" I told her of course she would suffer, but that she could teach well, so that she could easily earn a comfortable support. I then tried to point to the future happiness, that would last forever. How great that would be, compared to this transient time on earth! "Yes," she said slowly, "I know it," but shook her head. By the questions she often asks me, I know that she is troubled in her mind.

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*Extracts of Letters from MISS CADDY.*

THE BRIGHT AND DARK SIDE.

ONE of my pupils is the wife of a magistrate, who has just returned from England, where he went to finish his education. He is, as you may imagine, very anxious about his wife's education. She has been learning English for about eighteen months and makes good progress. In Bengali she studies grammar, geography, history of Bengal and Bible history. She is intelligent and has very pleasing manners. She will have it in her power to do much good when she joins her husband in the country. They will probably be in a small country place, where she will be looked up to for possessing any learning at all. Will you pray very particularly for her that she may accept Jesus for her Saviour, now, and use her powers of doing good in his service and for his glory.

I must tell you of another zenana, the inmates of which are

growing in interest to me. When I first went there, the mother-in-law said she would not have me teach religion ; I might teach fancy work if I pleased. I said, "Then you must secure another teacher." She was very angry, and abused me and told me never to enter her house again, that my God was no better than hers, and so on, but the daughter-in-law had a very tempting piece of fancy work in her hand which she was anxious to finish, but knew not how. When I went down stairs she looked over the window and said, "Come again." I went, but each time was sorely tried by the manner of both mother and daughter. The mother would deliberately sit down and find fault, the daughter would smile satirically, and showed plainly that she only suffered my teaching for the sake of the fancy work. This was very disheartening, and I really dreaded going there, and seriously thought of giving up the house, only I felt it was my duty to go on as long as they permitted it. The last time I went the mother was affable so far as to return my salutation of "mamaskar." She gave me an excellent opportunity, before we had gone very far with the lesson, of speaking for the Saviour. The Bo was reading of the railway. The mother looked up and said, "Well, man has discovered a great deal ; the distance formerly travelled in a month is travelled in a few hours now, but what good will all that do ? that is only for this body—this body that must die. How about the soul ; have you seen the way the soul takes to heaven ? because I have not." The daughter, thinking I might be annoyed, and feeling grateful for some fresh wools I had taken her that day, said, "Don't mind what she says, she is different from us, she does not worship idols, but believes in one God." I turned to the mother and said, "Tell me what you think of God ?" She said she believed God was very merciful, and that he would forgive his creatures and accept them. I asked what she thought of God's purity and justice, and explained how a pure God could not receive sinful creatures to live with him, and how a just God must punish sin, and then explained the way of salvation through Jesus Christ. Several women came in while we were talking, and seemed interested. The mother seemed very thoughtful, and when I rose to leave brought me some Theistic books, saying



“Read these, and tell me what you think of them.” God alone can give the increase. Let us be importunate in prayer, that he will this year pour out a rich blessing on this work, and turn many souls to righteousness.

#### EVENING VISIT.

I think you will like to hear of a visit I had last Monday evening, from two of my pupils who live quite near us. They are sisters-in-law, being the wives of two brothers, one a doctor, the other a magistrate. The doctor's wife is a retiring woman ; the magistrate's wife is handsome, with engaging manners. She wore over her white under-garment a dark saree with a gold border and spangles with gold figures. They came upstairs and shook hands with the ladies in the parlor, without any embarrassment. They spent nearly all the time here with the stereoscope. I noticed that they were particularly interested in pictures of natural scenery, especially the water-falls and snow scenes. They said, afterwards, that they had enjoyed themselves, and hoped to come again soon. The magistrate is very anxious for his wife's improvement, and would like to engage a governess to live in the family, and enlighten his wife with regard to English manners, etc. He is not a Christian, but is anxious for his wife to go into society, and to receive and return calls in English fashion. He has an appointment in the country, but she resides in Calcutta, so as to enable her to carry on her studies. She reads very well in English, and is studying English grammar, dictation and arithmetic. Her sister-in-law studies the same as she does. Of course she would improve more rapidly if she had a lady teacher every day, and has begged us to send her one, offering to pay a high salary. But we feel we could not spend our energies simply in educating, when there is so great an opportunity for speaking God's word.

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#### *Extract of Letter from MISS SEELYE, M. D.*

[Communicated by Philadelphia Branch.]

#### EFFECT OF MEDICAL VISITS.

SINCE I last wrote I was called early one morning to visit a patient some distance from here, at the request of the family



physician. The brother, a very intelligent Babu, came for me, and as it was the first time he had heard of our mission, he had many questions to ask. He wanted to know how we came to possess such a nice house, to whom it belonged, how many young ladies were residing here, and what they all did? On arriving at his home I found his sister just recovering from an attack of the everywhere prevalent dengue. Aside from this, however, she had been an invalid for some years; and, as I looked upon her wan and wasted frame, and saw how much of disease there was clinging to her, I could but earnestly wish that when relieved of her sufferings here, or even while enduring them, she might look forward to an eternity of happiness beyond this life. But no such joy is theirs. Theirs is a religion of dull despair; the most they can look forward to is annihilation. This poor woman was a widow; and had lost all of her children. I asked her where she supposed they were? "With the great God," was her reply. "And if you were taken away from here now," I said, "where do you suppose you would be called?" "To be with God," she again replied. I was rather startled at her replies, for I did not then know the full meaning of the words to her; that it meant a blotting out for ever of their existence, with no hope of a reunion even with their departed ones. I endeavored to show her in what way she could really be with God, and what she must do in order to gain that privilege. She did not say much, but I prayed the Heavenly Father that a few words might sink into her heart and bear fruit unto his glory.

In a family where one of our young ladies teaches, is a poor little child about nine years old, who has been suffering the past eight months from a malarial trouble. They have consulted many doctors, and spent in vain much money upon the child, until, seeing me, the mother fancied that she would like me to prescribe for the child. She lives very far away, but finding some one to pay the gharry hire she came, bringing the child with her. I prescribed, and at the end of a week, hearing of the child's progress, sent her some more medicine. At the end of another week I visited the house with the young lady who was teaching there, and such an ovation as I received was quite pleasant to

witness. The child had indeed made marvellous progress towards recovery, insomuch that I was nearly as much astonished as the friends. The Babu chatted a long time, and said that the mother did not cease to bless me day and night. They brought out sweetmeats and fruit for us, and sent us away with a large bouquet of flowers.

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*Extract of Letter from MISS LATHROP.*

[Communicated by the Philadelphia Branch.]

FOLLIES OF CASTE.

THE caste in India is sometimes very ridiculous. For instance, one high caste family where I visit, have a most disagreeable, dirty looking dog, which I frequently see eating its dinner from the rice and curry left by the master of the house, and from the same plate also. This family not being able to get a servant of their own caste, the lady has to do her cooking; for eating food prepared by the servant would break caste, even although she should not taste it. Yet the man and dog can eat from one dish without affecting the standing of the former in the least. I have heard of an amusing way of avoiding the "evil eye" being cast upon one of the family. A person could be carried home in a closed palanquin, and as he reached the house, the door of the palanquin could be opened a little way and a piece of mirror thrust in, so that his own face should be the first seen.

OCCUPATIONS AT THE HOME.

We are a very quiet, happy household, though gathered from so many and diverse homes. But we have all one interest to bind us together, and our 'Home' is all we could ask for. Each one is busy from morning until night; the time until noon being taken up with pundits and the normal class, comprising our native teachers. They come to us each day to be instructed in the various branches which they teach zenana-ladies, and in plain and fancy work. At eleven o'clock they go to their work, and we take breakfast and follow them at twelve. This includes all excepting Miss Hook, who has the orphanage of twenty-one children in the lower story of the house. In the zenana-work we have an average number

month by month of 800 pupils. To many of these the Bible and the great truths of Christianity are familiar, and in some cases a real love professed—how deep and true this feeling is, can only be known by the Great Searcher of hearts. I feel it would be scarcely right to try them by the same standard we would ourselves, or any who had enjoyed the privileges and felt the influences of Christian civilization. It seems to me the little I can do, to brighten their daily life, is ample return for any sacrifice I can make in coming here, but if I can be the means of leading one soul to trust in Christ, I shall be more, much more than repaid. The fancy-work is a great mercy to them ; their own clothes do not require a stitch, so this cannot be called wasted time, for they would do nothing if it were not for it. The bright colors please them, and often while helping them in their work, I have seemed to get nearer to them and able to teach more freely, than over the books.

We have here, the third Monday evening of each month, a meeting for prayer and the study of some passage of scripture. A good old man, Dr. Murray Mitchell, a missionary of the Free Scotch Kirk, leads. The different zenana missions are represented, and other ladies who are interested in female education and advancement come. All enjoy these meetings very much and trust they are not without profit.

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**ALLAHABAD.**

*Extracts of Letters from MISS WILSON.*

HELPS TO WORK.

I WISH I could give you the lovely vases of flowers that have just been brought in to adorn our rooms to-day, for there are enough more in our garden to replace them. The roses are particularly beautiful, and would no doubt be rare to you in these cold days. I have been encouraging the native women that I visit, to cultivate more flowers, they have so very little to cheer them in their pent-up homes. I took Lady S—— and the Hon. Mrs. I—— to visit the best of the houses, a few days since, and they seemed very much impressed with the poverty of all that

we would think necessary for comfort. One dear woman, who could not read one word two years ago, now teaches four little girls who come daily from her immediate vicinity to learn their letters. She has made very good progress, and seems fond of her books. She read one chapter of "Bunyan's Pilgrim's Progress," and related it to me afterwards. The women enter into its meaning very readily, and seem much pleased with the style, which is somewhat Eastern, and is rendered admirably in the translation into the Bengali.

I received a note from the Asst. Magistrate, asking me to take charge of a poor little orphan. I had asked him to help me secure a limited number for our Orphanage. The child looks as if she had been nearly starved, but seems bright and very intelligent, in spite of neglect. A clean skirt and jacket, from one of the boxes received from home, made her look quite another being. She is learning her letters very readily, and I trust may be of use in the work some day. Will you not remember to pray for her when you meet together?

Miss Seward, our medical missionary, has awakened much interest among the people here, and I trust has a wide field for doing good and relieving much misery. She has many patients connected with the families we teach, and several no longer require medical aid. There is often much suffering in the native homes, because the poor women would in many instances rather die than admit an English physician into their houses. The most unusual rain that has fallen has caused much sickness among the natives, as it is generally very dry in the cold weather, and they are very illy prepared to meet both cold and damp. Very few own their houses, and the places are very badly drained and ventilated, and it is remarkable that more of them are not made sick by it.

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*Extracts of Letters from MISS SEWARD.*

GRATITUDE FOR MEDICAL SERVICE.

I HAVE, in a medical way, been kept quite busy of late. On looking over my books, I find that, from the 6th of January to March 28th, I have had sixty patients, and given two hundred and twenty prescriptions. Many patients I have visited every day, and for



most of them prepared the medicines. Nearly all of them have been Bengalese, for I find it will take time and patience to work among the Hindoos. I often hear that different Babus want me to come to their houses; but, when I say let them come and tell me where to find them, I hear nothing further from them. I fear that I cannot take the credit of performing many wonderful cures. Many of my cases have been chronic, and where disease was deeply seated; and with many it is doubtful if any thing more than an amelioration of pain can be hoped for; but, little as I feel in many cases I have been able to do for them, I have found them a very grateful people, and I think those at home who have been the means of sending such aid to them, would ask no sweeter reward, than to hear the earnest expressions of gratitude that daily cheer and encourage me.

Among those who can afford to pay I charge a moderate fee, trying to proportion it to their means. One of the wealthy Babus, two months since, sent me a handsome donation to purchase medicines for the poor to whom I gave my services. I was much touched a few days since, when a Babu came in and offered me a sum amounting to my highest fee. I said, "Babu, this is too much, you have over-paid me; besides, I only made three visits;" but he answered, "You came afterwards to see how my wife was." I explained that I made no charge for the extra visit; but he replied, "I know I am a poor man, and my pay has just been reduced, but you have been very kind to my wife, please receive the extra amount as a donation for your medical fund, and use it for those who cannot pay for their medicines." A day or two since I was quite sick, and could not go out in the morning. In the evening one of the Babus came for some medicine for his child and said: "All in our family have been praying Heaven to day, that you may be spared."

Perhaps it will surprise you when I tell you that, among those I have visited, I have met with very little idolatry—but I have heard many most earnest prayers offered. "God have mercy upon us; may God keep us; in God and you is all my trust," are petitions that I often hear; but then one must remember that most of those I visit are educated and enlightened. I am often amused at the



chivalric courtesy with which they treat me. It is no unusual thing as I thread my way through the narrow lanes to have an escort of two or three Babus. Already, I know the native city pretty well, and sometimes when Miss Wilson goes with me, it is amusing to hear the salaams of the little children, to the Burra Ma'am and the Dr. Ma'am, as they call us.

Among the natives and the troops stationed here there is much sickness; beside cholera, the "dengue," a peculiar type of fever, has been raging. I have had several cases of it, and one terminated fatally. She was a little East Indian child of seven years. This morning, as I entered the court leading to the house, sounds of grief met my ear, and as I neared the door the father met me with the news that the child had just died. The poor mother, who had been sitting near the bed, using the most frantic expressions of grief, as I went in, suddenly fell back in convulsions. After a little while she regained consciousness and lay quietly, moaning: "Sophie, Sophie, my darling, are you gone forever?" She was the only child, and the grief of both parents was indeed terrible; but sad though it was to witness such scenes, there was one thought with it all which gave joy. These poor people, of almost native type, were Christians, and the poor child will this evening be given Christian burial.

#### COMMENCING A DISPENSARY.

My chief work of late, or rather that which has chiefly engrossed my time and thoughts, has been organizing my new dispensary. The owner has been longer than he promised in getting the house in repair, the carpenter delayed with the furniture, and the compounder has, I think, been in league with both, and when I particularly needed him, would be missing altogether. I thought, at first, that he was an indispensable evil, but he has tried my patience so thoroughly, that I have concluded to dispense my own medicines, as I have done until this past month. I think you can understand from this that a dispensary is something of a charge, but there is none in that part of the city, and I trust when once thoroughly organized, it will be less trouble.

#### HOPES FOR A MEDICAL CLASS.

When I am well established in it, I want as soon as possible to

commence another work ; teaching a medical class. This has been a question over which I have had much anxious thought. Recently I have heard that in Benares I could obtain very desirable pupils from the Church Mission and Normal Schools, and as soon as I can use the language more readily, I would like to organize a class of six to ten. The question of funds has troubled me also. Government will do all they can when I am established, and private friends here will help me. Will not friends at home assist me in doing this? It will not be a very expensive work, but its importance can be gauged only by those who have seen how imperative is the need of such instruction. My Moonshi, a most intelligent Mussulman, said to me not long since : " Our women of the better classes cannot see a male physician, if they are sick they must get well of themselves, or die."

I think I cannot close this subject in a better way than by quoting a letter of Dr. Elmslie, of the Church Mission in Cashmere. His medical knowledge gained him admittance there a few years since. " Will you say to Miss Seward and Miss Swain that I wish them God speed with all my heart. Theirs is a noble work, and no other agency that we know of can open these homes that we would find an entrance to, except medicine. Education it is true has served as a wedge in Bengal, where the male population to a comparatively large extent appreciate it. But with that exception and the south of India, the homes of a large portion of the people have up to this time remained closed against the Christian Missionary."

#### OBDURACY OF A MUSSULMAN.

It is, I find, a most difficult matter to reach the heart of a Mussulman, a conviction which came forcibly to my mind by recent incidents. Miss Wilson and myself had occasion a short time since to change our teacher. One was recommended to us who had been for twenty years connected with the Presbyterian Mission. He tells me that he taught Prof. Hodge, and the English who were killed in the mutiny, was for ten years Corrector in the Mission Press, and that a Mr. Wallen taught him Greek. He is perfectly familiar with the New Testament, both in the Hindustani and English. Yet despite all this, and his constant intercourse for

such a length of time with missionaries, he is still a thorough Mussulman at heart. He said to me a few days since, "We could not be Romanists, because we have been told that the Pope and his Padres, when a man has committed some great sin, lay their hands on him, and say 'Do such and such penances, and we will absolve you from that sin.' We Mussulmans believe that only God can do that. We are told that you Protestants quarrel among yourselves about your different religions, and sometimes you persecute people who do not think just as you do." I felt strongly inclined to ask him how his own religion was propagated; if fire and sword had not been the chief means of Mohammedan conquests, but I thought it unwise to argue with him. He often turns the conversation to these matters and questions of our missions, but if I attempt to speak about his religion, puts the subject aside at once with a manner which plainly says, "That is a subject with which you must not meddle." I think it is unwise to argue constantly. I believe it is much better to try to recommend our religion, to show them kindly deeds and a consistent life, rather than make rude assaults upon theirs.

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*Extract of Letter from MISS GUTHRIE.*

[Communicated by the Philadelphia Branch.]

CONTRAST BETWEEN HINDOOS AND BENGALIS.

I HAVE had a serious illness, which kept me confined in bed for three weeks. I teach in ten houses, and have fourteen pupils under my care. I wish I could convey a correct idea of the happiness I felt when my pupils began to greet me with a smile. There came warm expressions of affection that made me feel as though the Father would bless my efforts to keep them. I was in hopes to have started a Hindoo school when I was taken ill. A very influential Babu had been to see us in relation to it. He had procured me six pupils to begin with, and intended getting me a room in a friend's house. I will hope to open the school as soon as the rains begin. The Bengalis are all so accessible, while the orthodox Hindoos remain shut-up and hidden away from all the influences of religion and instruction. The Presbyterian Mission

is doing a noble work among the men and boys in Allahabad, but very few zenana women have been reached by the missionaries wives. My pundit brought to see me the State Interpreter of Documents and the Gov. Librarian, both highly educated, intelligent men, anxious to have their families taught. These people have been so long held under bondage in regard to their families, that a man must be certain of his position and influence to brave the opinions he will meet in taking such a step. But they are holding meetings for the purpose of discussing female education, early marriages, and giving widows the privilege of marrying.

#### RESPECT TO MOTHERS.

There is one beautiful trait that seems to soften many rough points in these people, and that is, the profound respect paid to the old mothers in the household. I have seen handsome, fine-looking Babus, before going out in the morning, go up to their mothers and lay their hands on her feet as a mark of respect. To judge from appearances, one would wonder at this, for I know no more repulsive objects than the old women of this land, who are generally devoid of modesty. They are generally greatly wrinkled, and keep their hair cut short to the scalp. But no matter, if she is the mother, it is all the same as if she were beautiful and refined.

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### **BURMAH---Bassein.**

*Extracts of Letters from MISS HIGBY.*

#### INTEREST IN EDUCATION.

THE Karens number six hundred Christians. They send me every year their choicest young men and girls, and give, towards the support of this school in town, the rice that our pupils eat and other things besides, perhaps 300 Rs. in value. When we have our school in session it costs about \$2 per month to board each pupil, beside the teachers and other incidental expenses. I have always had sixty pupils, but there are one hundred anxious to come. When I made my last trip in the jungle I found twenty girls,



the choicest and best among the people, who wished to come and study. For many years this school has been assisted by funds from government, but a change of plan in the grant-in-aid, and the unreasonable condition that no more than sixty holidays in the year shall be given, shut us entirely out for two years. A report on education, received yesterday, contains a favorable notice of my school, and a recommendation that some modification of the system shall put the grant-in-aid in reach of the Karen Normal Schools. No effort on my part, or on that of my pupils, is wanting to secure the grant which justly belongs to us. The people pay heavy taxes and they ought to have help in their schools, but aside from this, dear Christian friends, the money that you send to help these, Christ's poor, comes to us with a sweet savor of love and sacrifice that makes it doubly welcome. It is to be spent conscientiously in the interest of the heathen, whom Christ came to save, and is hedged round by no conditions. Could you see those dear pupils once assembled in their school, could you see their earnestness, their docility, their industry, you would feel as I do, that God gives us a rich reward for what we bestow on them. The fruits are so soon shown. After one season at school one sees an improvement in their manners and more attention to cleanliness.

I have no doubt that if I were to take you into the large assembly of people at our annual meeting, which convenes to-morrow, you could tell by the arrangement of their hair, every one of the girls who had studied with the Mamas. These are little things, but we must teach them little by little. A class of twenty or more young girls, thirteen years of age and under, desires to be taught by me for the coming season. I long to take them all, but, desirable as it is to teach them when young, we have in the past refused all under sixteen years of age, unless provided for by specific donations, because we require more teachers and more care for those lambs of the flock, and because the older girls are our village teachers, and must have all our time and money spent upon them. I have in this letter said nothing of the labors of the young women among the heathen and in schools, but I have often before written about them. They are ever ready to do the Master's work,



although leaving home to go among strangers causes them many tears.

#### CALLS FOR SYMPATHY.

When I speak of perplexities and discouragements, it is not in connection with the people for whom we are laboring. Their love for us and their desire to learn, give me hope and strength for everything. The demands upon our time are so various—letters coming from our Bible women and home missionaries, bringing all their trials and difficult questions; sometimes a young couple wish to be married and must obtain the Mamas' approval; all or many of the sick ones are brought to us; all their letters must pass through our hands; there is nothing of all their cares or joys, in business or pleasure, but the Mama must sympathize with. They are often oppressed by the Burmans, and listening to their stories and giving them advice, is one of the most trying draughts upon our strength and time. Yet when our strength is gone, we still have to feel that only a few of the thousands have heard the glad tidings. Where does our responsibility cease?

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### **JAPAN—Yokohama.**

*Extract of Letters from MRS. PIERSON.*

#### SCHOOL AND FAMILY INCIDENTS.

THE other morning, as I was about to open school, a poor old Japanese woman came to the door, with a small bouquet of single camelias to sell. I thought she should hear of Jesus; so I said "Come in," which she did. She took the blue pocket-handkerchief from her head, and sat, bowed in silence, while we sang, "Jesus loves me;" although she did not understand one word of our sweet mother-tongue, her heart was evidently touched with an undefinable feeling of regret, perchance a strange aspiration after something unknown. As she sat there, her bowed form, her silvery hair, her aged face—would have touched a heart of stone. Then I directed one of my scholars to explain to her briefly in Japanese the story of the "Cross;" she listened eagerly and promised to come see and us again.

We have long felt the need of a daily religious service for our servants. It is now conducted by a young native Christian, who with his wife live in one room of a small building on our premises. Every morning after our family worship, the servants assemble in the dining-room, and this native Christian reads a portion of Scripture in their own tongue and offers prayer.

We have eighteen children in our "Home;" they are happy, peaceable, and gentle. I have succeeded in classing the children and have also adopted the homely custom of "head and foot," in the spelling class! The little creatures show all the ambition of American children, and have very perfect lessons. My afternoon class is also in progress. The minds of these students grow perceptibly, like a wonderful flower which has been for a long time without the sun and dew of culture; now, under their genial influence, they unfold until the immortal fruit shall appear. Never to our weak agency alone would we impute these grand results, but to the Blessed Spirit, Lord and Giver of Life.

The Japanese meetings commenced at our house, and through which the Lord has wrought a great revival, continue in number and interest. The rain does not deter them, and every customary place is filled.

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## Reports from Bible-Readers and Schools.

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### CHINA—Shanghai.

*Extract of Letter from* MRS. E. H. THOMSON.

[Communicated by the Philadelphia Branch.]

THE woman known as the Philadelphia Bible-Reader, has been ill for four months. She is sixty-seven years of age, and has been in our service for six years. She has been very faithful in instructing the women, preparing candidates for baptism, conversing with and instructing the women who came to the hospital for treatment. But now her work is nearly done, and she is lying on her bed, from which she cannot rise again. On the occasion of

our last visit to her, she said she was just waiting for God to call her away, that all was peace, that Jesus had done all for her. She seems to have been a woman of much prayer, if we may judge from her own account. She told us that she never went out to any duty, such as visiting the villages, or to the hospital, without first asking God to bless her efforts, and after her return always thanked God for bringing her back in safety. About a month ago she drew out of the bank a small sum of money that she had saved, and then, sending for a Chinese friend, instructed him to buy all the materials for her coffin and grave-clothes. He accordingly purchased materials, and then carpenters were employed by the day to make a substantial coffin. All this work was done directly under her own window, and she was quite grieved when Mr. N—— had it put away. As her room was on the hospital lot, Mr. N—— did not like it exposed to the view of all the sick ones who came there. But there is nothing in the sight of a coffin which depresses a Chinese. On the contrary, their minds feel quieted and comforted when they know that their last resting place is all ready for them. I have seen in an ancestral hall, where the tablets of many generations were ranged in order, several new empty coffins that had been prepared for the elder members of a family. This providence on their part prevents any hurrying up of the preparations at the time of a death. The last time I saw the old lady she told me that she now felt much more at rest since she knew that all her clothes, coffin, etc., were ready. She had requested that her body be taken to her native place for burial. She is attended by her adopted daughter, who is very kind to her. She has all that she needs, which is but little now.

We have another woman under instruction preparing to take the old lady's place. She is the widow of a former scholar of ours, who died a Christian. Strange as it may seem to you, we find great difficulty in procuring persons suitable for Bible readers. First of all, the women of China are not educated. If they become Christians after they are grown, they find it exceedingly difficult to learn to read, so that though they may be of a proper age and address, yet, knowing nothing of books, they cannot act as teachers of others. We cannot employ former scholars, be-

cause they are too young, and it would be thought highly imprudent to send such persons out into the villages. A number of our former pupils are employed as teachers of our day schools, for if they have young children to look after, they can attend to them while teaching, but could not take them on a long walk.

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## CALCUTTA.

### *Report of the Orphanage by Miss Hook.*

ON the 1st of March, 1871, the school was commenced in our Home. The children who had been supported by the Society in other schools were brought to the Mission Home, with the exception of two, who were at that time otherwise provided for. Eight was the number with which the orphanage, or training school for girls, was commenced. In May, Miss Brittan, hearing of a number of children who were in Jubblepore homeless, sent for them ; but when they came they were found much older than had been represented, and in every way many of them were unpromising. This swelled the number to twenty-one, a larger number than we had intended taking. The apartments were filled up, so that it was found necessary to build an upper room for a dormitory. That is now ready for use, and it will no doubt soon cause an improvement in the healthfulness of the school, and render the children much more comfortable. Last month we succeeded in changing eight of the oldest and most unpromising of the children for eight orphans from a foundling asylum, whose ages range probably from six to nine.

There are two pundits employed ; one, regarded as the best in Calcutta, gives them half an hour three times a week in Bengali poetry, or high Bengali ; the other is three hours and a half daily with them, and has them in three classes. In the high caste Bengali families it is a frequent complaint that the native teachers sent to them speak missionary Bengali, and for that reason it is thought best that the children should be taught by good pundits, that they may learn the language more idiomatically than they could from any foreigner. The course we pursue is intended to give them a



thorough education, first in their own language, and then as far as possible in English. I teach the English myself, and also examine them frequently in Bengali. The scholars of the first class in Bengali are reading the history of Bengal, and are advanced in geography, grammar, arithmetic, etc.; they have also just finished Little Arthur's History of England, are beginning to parse quite readily, and can point out nearly all the places on the map of Europe, either in Bengali or English. The second-class scholars read Bible stories, dictation, etc., and are beginning grammar and geography. In English they read "Peep of Day," translating it into Bengali, write quite well, and can tell the parts of speech of most of the words in the lessons. The first class is now studying the miracles, and both classes are studying the history of the Jews in Joshua. Every morning after prayers in Bengali there is a Bible lesson, first in Bengali and then in English, and they recite portions of Scripture and hymns. On Sunday morning at half past six, a native clergyman comes to the house and preaches in Bengali; at eleven o'clock I give a Bible lesson in English; at two o'clock Miss Caddy gives one in Bengali, and at six they go to church for English preaching. I have gone thus into detail to show that while we are preparing them to meet the pressing necessities for English teaching, we are not neglecting their education in their own tongue.

Much credit is due to Miss Caddy for the manner in which she organized the school, and took charge of it until November, a difficult task, but she did it in such a manner that, on my return from the North, I found it in good working order, and that she had secured the affections of the children to such a degree, that the wild ones from Jubblepore had become quite tractable. Since that time I have had charge, and can speak very hopefully. A steady improvement is perceptible. Most of the children have English names, to please their supporters. As a general thing, they are fond of the Bible lessons, and often their eyes brighten with feeling when the love of Christ is brought strongly before them, giving a hope that their young hearts may be deeply impressed, and their future walk and conversation may glorify God in the midst of a heathen



people. It is right that Christian people at home should know the whole truth, therefore with deep regret we report two girls that have caused us great sorrow, whom we were obliged to remove from the school, that their evil example should not corrupt the others. Since they left, the tone of morals has been much improved. But we follow them tenderly with our prayers, and have a strong faith that God will keep them, and if they may not be shining lights in the world, that at the last He will take them to Himself. Will the friends of missions also take them to the throne of grace?

Since the opening of our orphanage, beside the amounts sent monthly for the support of especial children, donations have been received from the Bands, "Buds of Promise," "B. C. Cutler Memorial," "Mizpah," and also from Schenectady and Pittsburgh Auxiliaries. As they all came during my absence, I am not sure that they have been duly acknowledged; if not, I take this opportunity of thanking those kind friends and the dear little children, whose warm hearts and busy fingers have been instrumental in raising the funds for this good cause. Could they see the twenty-one happy orphans, gathered from streets and huts, studying so busily all day, at evening having a merry game, when they are allowed to make as much noise as they like, and then sleeping in their clean, airy dormitory, in twenty-one little bedsteads, they would feel that their labors had not been in vain.



Our missionaries send many thanks for the fancy and patchwork prepared for the zenana pupils and schools by kind friends in America. The clothing for the little orphans, and the gifts so thoughtfully prepared by our warm supporters, have given happiness to all in the "Home."

# HOME DEPARTMENT.

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## POWER OF BIBLES AND TRACTS IN INDIA.

REV. D. SANDERSON, at the meeting of the British Tract Society, said that he had heard of numerous instances in which men had been converted entirely by means of one gospel or tract, without the presence of a missionary. These could go where a missionary could never penetrate ; and there had been cases in which natives in a monastery, corresponding to the Roman Catholic institutions in this country, and females living in a state of utter seclusion, had been brought to a knowledge of the truth by the reading of such publications.'

One day, while he was living in Mysore, a tall man came to visit him. He saw at once that he was a Brahmin of the highest caste. His father was the priest of the King of Mysore ; and a native, in order to obtain pardon for his sins, would wash the feet of that priest, and afterwards drink the water, in the belief that he was thus cleansed from all sin. He seemed in a state of great excitement, and said repeatedly, " Sir, I want to save my soul ! " Mr. Sanderson asked this man to tell him his history. He was originally in the army of the sovereign of Mysore, but in consequence of having done something to offend his father, he was compelled to leave his home, and at the same time to leave the army. For some time after that, he wandered about the country, practising medicine, and in that way obtaining subsistence. In passing through Mangalore, he saw a native shop-keeper reading aloud, that being a common practice in many Indian towns. The shop-keeper was reading a tract, in which it was stated that ceremonies would never save the soul, and that a new heart was the one thing needful. He said to the shop-keeper, " Where did you get that tract ? " The reply was, that it was published by the British Tract Society, the tracts of which were distributed by missionaries. " Where do the missionaries live ? " said the man ; " I want to go to them and hear more about this matter. " " What do you want to go to the mis-

sionaries for?" some one asked him, adding, "They will only spoil your caste, and make you a pariah," (that is an outcast from society). "Well," the man rejoined, "I want to hear more about this matter." Having read and pondered the whole of a tract, he was more anxious than ever about the salvation of his soul, and anxiously enquired where he could find some missionaries. On learning that the nearest missionary station was 150 miles away, he set off on foot, in order that he might obtain the salvation of his soul. On his way he went through a jungle, where, towards evening, four men plundered him of everything he had. One of those men afterwards presented him with eight shillings to convey him to his destination. At last he reached it, and remained there some time reading the scriptures and tracts with great eagerness. Having obtained a copy of an edition of the "Pilgrim's Progress," he was very much impressed with what he read there. He said, "This book tells me that I must run away from my friends, crying, Life, life, eternal life!"

One day a missionary was preaching in a street in Travancore to a number of heathen who were utterly ignorant of the Scriptures. After he had been speaking about salvation through Jesus Christ, one of the heathen said to him, "How is it that Christ saves people?" A shop-keeper stepped forward, and taking a tract out of a bag, gave it to him, saying, "Here, sir, give him that." It was the "True Atonement." The question was asked "How am I to believe in the Saviour?" The shop-keeper said, "Here, sir, is the tract 'Bread of Life,' give him that." He found, in short, that the man had in his possession a tract suited to almost every question. Many shop-keepers in India have been exceedingly useful in disseminating Scripture truths by means of tracts and other publications.

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#### LOVE-TOKENS FROM LITTLE ONES.

A LOVING christian mother in Baltimore writes to us thus: "God in His infinite goodness has spared our little boy another year, and on his second birth-day he opened his missionary box. The contents—four dollars—I send, and one dollar to make his

great-grandmother a member of your Society for another year. Charles had a birth-day party August 1st, and not only were four generations present, but the table on which his mission-box was placed was one which his great grand-parents used sixty years ago. He now asks for "cents" for his mission box, and listens to the story of the little ones who do not know of Jesus. God grant that this may indeed be a link drawing his heart to your noble cause. Our little dark-eyed girl already has her missionary box, and has put in her first monthly offering."

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#### WEEKLY GIFTS.

AMONG the offerings received last summer was \$30.50, "the weekly collections of a 'A Mother's Meeting' of Christ Chapel, Brooklyn, for Miss Brittan's work in India." These gifts came from a number of working women, who bring the pennies they can save weekly, for the cause so dear to their hearts.

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#### OR MILLSTONE AUXILIARY.

THE Treasurer of the Millstone N. J. Auxiliary reported \$450 collected for the Japan Home, at the 2d Anniversary of the Millstone Auxiliary held in June, when interesting addresses were by our pastor, Dr. Corwin and Rev. H. P. Thompson, of Peapach.

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#### NOTICES.

IF our Branches, Auxiliaries, or Bands, desire their yearly work to be noticed in the Annual Report, will they kindly send the material for publication, as early as the 15th of December.

Bound volumes of *The Link* for sale.

Life-members who desire the *Link* and fail to receive it, will kindly send notice of this irregularity to the Cor. Sec., 47 East 21st St., N. Y.



# MISSION-BAND DEPARTMENT.

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## LETTER FROM MRS. PRUYN TO THE MISSION BANDS.

YOKOHAMA, JAPAN.

MY DEAR YOUNG FRIENDS,—As this is a “Children’s Home,” though we hope also to make it one for “Young Ladies’” in time, I feel desirous that you should learn something about us, and feel that *you* have a personal interest in our welfare and success.

I often wish the dear friends at home could look in upon our dear little family. One such glimpse would do more to stir their hearts with love and desire to labor for them, than all I can write. If you could see their happy little faces sitting around the table, or, quiet and peaceful, lying upon their pillows, when, having all knelt beside their little beds, and said the children’s prayer, “Now I lay me down to sleep,” I go round to kiss them all good-night, I am quite sure you would feel with me, that it is a blessed work to try and lead these little feet in the ways of wisdom and peace. I think Jesus hears our prayers for these dear children, and that He is teaching them to love Him, and one another, for such a thing as disobedience or quarreling is very seldom known among them.

Perhaps you would like to see them at their play. In front of the house is a large lawn, and there they delight to take their little chairs, with the little Japanese tables, tea-pots and cups, which we procured for them, and play tea-party, or visit each other, and a happier little company could not be found anywhere. At the side of the house we have a swing, some parallel bars, and an old-fashioned “see-saw;” these give them endless enjoyment when it is the time for play.

But our little ones are not permitted to think that there is nothing else to do but play. The school bell calls them in at nine o’clock in the morning, and, with two recesses of a quarter of an hour each, they remain in school till half-past twelve. We do

not require them to be too quiet in school, for some of them are very little, and it is hard work for them. They learn (with very few exceptions) very rapidly, especially to sing our sweet Sabbath-school hymns.

There are sixteen children in our family, besides some elder persons. I would like very much to make you acquainted with them all, and they would be very happy to know you, I am sure. If you were to see them, you would not find them very different from the children in America, since the most of them are dressed just like the children at home; but you would notice that they all have very dark skins and black hair. If you tried to talk to them, you would find they could not understand you very well, though if you were with them only a few weeks, you would be surprised to see how fast they learn to speak your language, and to know what you say to them. But since there are too many to mention them all by name, I will introduce you at this time to Annie, Charlie and Nina. These three dear children are very sweet, bright and loving. They all have heathen mothers, and foreign fathers, who are wicked, careless men. They love their children, but they love their own pleasure better, and they are very glad to have them placed where care will be taken of them. Now my hope and constant prayer is that these dear children, and all the others, of which they are types, may become Christians, and be the means of saving their fathers and mothers too, and for this I ask you to pray; will you not do so?

And will you not try and do all in your power to help us build a large and comfortable house for our rapidly increasing family? If you could know *how much* we need it, I think you would do so. Dear children, may the dear Lord Jesus make you so thankful that you can do something to give the gospel to these little ones, who never before heard of a Saviour and His love, that you will be glad to show your gratitude in this way, is the earnest prayer of your loving friend,

MARY PRUYN.

**THE BRIGHT SCHOLAR.**

ONE of our little boys, Georgie, is a very quiet, gentle little fellow, eight years old. He is one of the very best scholars in the school, and is learning to understand and speak English very rapidly. As I write, I hear him singing, very correctly, though in a kind of undertone: "I am glad I'm in this Army," You can scarcely imagine how much I enjoy listening to these dear children as they sing in the midst of their play, and at all times, snatches of our sweet hymns. Georgie's father died, and left him, with his brother who has also been with us, in the care of their heathen mother. She is very glad to have them here, and seems very proud to have them learn so readily, but still she wants them to worship her gods, and never loses an opportunity to teach them to do so. A short time ago, she came here to see them, and brought with her some little pieces of paper, on which were written characters that meant a prayer. One of the ways the people here pray, is to take these bits of paper, chew them into a little ball, and then throw them at the idol; if they stick fast, they think their prayer will be answered. These idols, besides being in the temples, are in various places, all over the city. One cannot go very far from our house, without passing several.

Georgie's mother gave him some of these papers, and told him he must pray with them. Until he came here, he had never known that there was a better way to pray, but when she gave them to him, he said nothing, and walking very quietly to the other end of the veranda, he tore them into many small bits, and then turning to Eddie, who stood near, he said, "I am going to pray to the true God."

I cannot tell you how these little things rejoice and encourage my heart. I think they ought to make the dear friends at home feel that the bread that they are casting upon these waters, is being found without "waiting many days."

MARY PRUYN.

**JOYOUS FESTIVAL.**

ON the fourth of July I determined to give a real treat to those poor children at the Foundling Asylum, in whom no one has hardly taken any interest. We permitted the children from the Orphanage to join them, making about one hundred. At first they played together for a good while; during that time the young ladies and myself spread a table for them of fruits, cakes and sweetmeats, and we dressed the whole prettily with flowers. You may imagine it was a long table for a hundred children to get round, and it really was a delight to see their faces. They all had not only as much as they could eat, but they pocketed a good deal for the next day. I do not mean they did this without leave, we told them to do it. After they had eaten all they wanted, we cleared the room, and had some men come in with a show, something like Punch and Judy. They performed with their puppets very nicely, and I can tell you the children had a real day of enjoyment. This is one which they will remember; for you cannot imagine how very little they have to enjoy here.

H. G. BRITTAN.

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**LOOKING AT PICTURES.**

I HAVE kept one box of the picture blocks sent by a kind friend, Mrs. S., for my heathen school, as it will help to teach them how to study and read pictures. You have no idea how ignorant Bengali children are of that delightful amusement. Our pundit said the other day he had noticed a great difference in the way that English and Bengali children treated picture books. An English child would immediately distinguish the principal objects, whereas a Bengali child could tell nothing of what the picture was intended for until it was explained. I noticed this last week in my school. I took down from the wall a large beautifully colored print of Eli and Samuel, and held it up to the children. "Now, children, what do you see?" I asked. No answer. I then pointed to old Eli, and asked, "What is this?" Still no answer. So I tried



little Samuel, feeling sure they could answer now. At last one little voice said, "That is a lady," and all the others took it up and echoed, "That is a lady." Now, these children have all been accustomed to seeing pictures in the school-room. But all their own pictures in their homes are so hideous, and so totally deficient of perspective, that one cannot after all blame them much for their want of perception.

H. CADDY.

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### NEW LIFE MEMBERS.

Miss R. E. Mead, by "Le Roy Branch," New York.

" Frances Hill, by " " "

" Nellie R. Sandford, " " "

" Carrie B. Williams, " " "

" Helen J. Noble, " " "

" Lottie E. Ingham, " " "

" Emma L. Parsons, " " "

Mrs. M. A. Holliday, by "Bethlehem Band," Vails Gate, N. Y.

" Alice Tobias, " " " "

" James L. Reynolds, Chicago, Ill.

" Thomas Cumming, Sen., by "Chase Band," Hackensack, N. J.

Miss Rebecca Pennel, by "Calcutta Mission Band," Norwalk, Ct.

Mrs. Harriet M. Hasbrook, by Mrs. James B. Dunn, Boston, Mass.

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### LIFE MEMBERS BY KENTUCKY BRANCH.

Rev. Thomas H. Cleland, Lebanon, Ky., by "Howard Mission Band."

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### NEW MISSION BANDS.

"Hillside Mission Band," Stanley, N. J., in charge of Mr. H. A. Nixon.

"Oak Ridge Mission Band," Chatham, N. J., Miss Sarah Wallace, Sup.

"St. Albans Mission Band," St. Albans, Vt., Miss Annie B. Smith, Pres.; Miss Hattie Royce, Vice-Pres.; Miss Fanny Dutcher, Treas.; Miss Addie P. Newton, Sec.

"Florence Miss. Band," Gt. Barrington, Mass.

"Sunny Side Memorial," Brooklyn, in charge of Miss Hotchkiss.

The "Cheerful Workers," Piscataway, N. J., have furnished abundance evidence that their work has not been in vain.

"The Ladies Miss. Soc. of Ross St. Pres. Church," Brooklyn, E. D., has assumed the support of a little girl in India, in memoriam of Angie Bell Pomeroy.

"The Providence Branch" has sent, since closing our Treasurer's account, its receipts from March 8th, 1872, a brief statement of which will be found on page 36; we regret that the details must be unavoidably delayed till the January number.

## NEW MISSION BAND OF KY. BRANCH.

"E. T. Perkins Mission Band," per Mrs. Dexter Hewett.

## MISSION BOXES.

We gratefully acknowledge the receipt of the following boxes:

A valuable box of useful articles, books, etc., from Mrs. E. S., West Washington Heights, for Miss North, Peking, China; also, a box for Mrs. L. E. C. Starr, Peking, from an unknown friend; also, worsteds, knitting, etc., from "Murray Hill Mite Society," per Mrs. B. B. Atterbury.

RECEIPTS of the *Woman's Union Missionary Society*, from August  
1st to October 1st, 1872.

## Branch Societies &amp; Mission Bands.

## MASSACHUSETTS.

Great Barrington, "Florence Mission Band," per Mrs. H. J. Van Lennep., for support of child in Thyatira.....	75 00
"Arbutus Band," per Miss Lucy L. Dodge, for child in Smyrna.....	50 00
	<b>\$125 00</b>

## CONNECTICUT.

Guilford, "T. P. Mission Band," 15. Also, Mrs. Mary G. Chittenden, 10, both for Japan Home, per Miss S. Brown.....	25 00
South Norwalk, "Calcutta Band," per Miss E. G. Platt, for Bible Reader in Calcutta.....	75 00
	<b>\$100 00</b>

## NEW YORK.

Durham, Female Charitable Society, per Mrs. R. S. Whittlesey.....	8 85
Elmira, "Second Presbyterian S. S.," Miss Minnie Partridge, Sec. of Finance Com. for India.....	20 00
Guilderland, "Hamilton Union," Miss E. D. Nott, Treasurer, for Peking Home.....	20 00
Le Roy, Le Roy Branch, per Miss E. L. Parsons, for Salary of Miss North, viz.: Mrs. E. E. Ingham Staunton, 50, Mrs. L. A. Parsons, 10, Miss R. E. Mead, 5, Miss J. Y. Bell, 5, Miss H. L. Clarke, 3, Miss Frances Hill, 5, Miss Nellie R. Sandford, 10, Miss Carrie B. Wilhams, 10, Miss Helen J. Noble,	

10, Miss Lottie E. Ingham, 10, Mrs. Bishop, 1, Sale of maple sugar, 82c., Sale of ice-cream, 9.74, interest on money, 1.44.....	131 00
Rome, Rome Branch, Miss Mary Armstrong, Sec., for support of Miss Chase.....	300 00
Washington Heights, "Little Charitables," per Mrs. G. B. Grinnell, for child in Calcutta.....	10 00
	<b>\$484 85</b>

## NEW JERSEY.

Bergen Point, Mrs. D. A. McTavish, proceeds of Children's Fair at La Tourette House, 159.50, Donations of children for 1871, 10.....	169 50
Chatham, "Oak Ridge Mission Band," per Miss S. Wallace.....	50 00
Hackensack, "Chase Band," per Mrs. W. Williams, quarterly collection, of which 50 to constitute Mrs. THOMAS CUMMING, SEN., Life Member.....	75 00
Princeton, "Phoebe McLean Mission Band," 20, Mrs. Charles S. Olden, for Japan Home, 20.....	50 00
Stanley, "Hill-side Mission Band," per Mr. H. A. Nixon.....	20 00
	<b>\$364 50</b>

## PENNSYLVANIA.

Philadelphia, Phila. Branch, Miss A. M. Kennard, Treas., from Flemin-ton Aux., for support of Bible Reader and child in Dehra.....	135 00
For support of Mrs. Hill, under care of Rev. Mr. Von Brunn, Edina, Liberia.....	140 25
For Links of July and Sept.....	104 73

From Miss Kirkpatrick, for "Shore-  
letta," in Calcutta, 84.37, for Cal-  
cutta Orphan, 50, and for Japan  
Home, 50..... 184 37  
From Germantown Aux. for Japan. 25 00

Total from Phila. Branch. ....589 35  
Pottsville, "Beautiful Star Band,"  
per Miss S. Carter, for "Eliza  
Douglas".... 5 00

\$594 35

## DELAWARE.

Wilmington, Wilmington Auxiliary,  
Mrs. R. P. Johnson, Treasurer, a  
special contribution for Japan  
Home, viz.: Miss Lydia Clark,  
56, Mrs. Chandler and Mrs. Wol-  
laston, 650, Mrs. John Wilson, 5,  
Mrs. L. C. Bootes, 5, Mrs. J. Mer-  
ron and Miss J. Simkins, 5, Miss  
Casperson and Miss Peckham, 5,  
Miss Meta Howland, 5, Miss  
Annie Porter, 3.50, Miss Anna  
Polk, 5, Mrs. R. P. Johnson, 5....101 00

## OHIO.

Cincinnati, "Young Sowers," per  
Mrs. S. J. Broadwell, for support  
of "Helen Neff,"..... 20 00

## ILLINOIS.

Chicago, Chicago Branch, Mrs. P. A.  
Avery, Sec. and Treas., Mrs. Jas. L.  
REYNOLDS, for Life Membership. 50 00  
From Mrs. A. L. Bacon, New Lon-  
don, Ct., 5, Miss Maria Avery,  
Groton, Ct., 1, Miss R. Avery,  
Groton, Ct., 50c..... 6 50

\$56 50

Total from Branch Societies and  
Miss. Bands.....\$1,846 20

## Other Contributions.

## NEW HAMPSHIRE.

Wakefield, "A Friend," for Japan  
Home..... 25 00

## VERMONT.

Pittsford, Mrs. N. Kellogg..... 2 00

## MASSACHUSETTS.

Ashfield, Miss Clarissa Hall, coll'r... 31 40  
Boston, Mrs. H. B. Hooker, for Japan  
Home..... 8 00  
Mrs. Horatio Chickering, for Bible-  
reader in Calcutta..... 20 00  
Brookline, Mrs. E. A. Raymond and  
Mrs. A. G. Stevens, for Japan  
Home..... 4 00  
Cambridge, Miss M. K. A. Stone, for  
Japan Home..... 25 00

\$83 40

## CONNECTICUT.

New Haven, "A Friend," for Japan  
Home and Mission in India..... 10 00

## NEW YORK.

Binghamton, Miss Theo. D. Lock-  
wood, coll'r, viz.: Mrs E. K.  
Clark, 15, Mrs. P. Lockwood, 5,  
Mrs. Elias Hawley, 2, Mrs. R. Ely,  
2, Mrs. C. McKinney, 2, Mrs. S.  
M. Ely, 1, Miss C. Ely, 1, Miss K.  
McKean, 1, Miss R. Mather, 1,  
Miss T. Lockwood, 3..... 83 00  
Mrs. F. W. Mather and Miss Lillie  
R. Mather..... 10 00  
Brooklyn, The Misses Thurston,  
through Mrs. C. L. Mitchell, for  
Japan Home..... 75 00  
Mrs. R. L. Wyckoff, sale of articles  
remaining from Fair, for Japan  
Home..... 25 00  
Mrs. A. Mann, jr., for Japan Home 50 00  
Fulton, A "Friend," for Japan Home 50 00  
Gouverneur, Law. Co., Mrs. L. B. Par-  
sons..... 2 00  
Huntington, L. I. Mrs. S. T. Carter,  
for Japan Home..... 5 00  
New York, Miss M. S. Mortimer, for  
Japan Home..... 10 00  
"A Friend," for Japan Home..... 10 00  
Mrs. George Ireland, of which for  
Japan Home 30..... 130 00  
Jeanie V. Minor, "not one year old,"  
per Miss M. J. Valentine, for  
Japan Home..... 5 00  
Mrs. H. L. Pierson, for two years.. 45 00  
Mrs. A. S. Gilman, for Japan Home 50 00  
Mrs. James Donaghe, "in memo-  
riam," for Japan Home..... 5 00  
"For Mrs. Mary Pruyn's Home," 1 00  
Mrs. D. J. Ely and Mrs. Miller, for  
support of "Martha," in Satara... 50 00  
Mrs. Doremus, for Kardoo..... 3 00  
Southampton, L. I., A Few Friends,  
for Japan Home..... 5 00  
Syracuse, Mrs. Robert Townsend, to  
complete support of child in  
Japan..... 20 50  
Whitestone, L. I., Mrs. Catherine B.  
Atterbury ..... 50 00

\$534 50

## NEW JERSEY.

Allentown, Miss M. E. Beatty, for  
support of "Little Annie," in  
Dehra..... 40 00  
Esopus, Mrs. J. P. Cumming, per  
Mrs. T. Cumming..... 6 00  
Princeton, Miss Stevens, per Mrs.  
Lonisa C. Tuthill, for Miss  
Higby's work..... 20 00  
Mrs. David Brown, for Japan Home 50 00  
Orange, Mrs. J. St. John, 2, Mrs. Cat-  
lin, 5, Miss Catlin, 2, Mrs. Dr.  
Wheeler, 2, Burlington, Vt..... 11 00

\$127 00

## PENNSYLVANIA.

Lewisburg, Mr. R. A. Lunche, Treas. of Baptist S. S. ....	9 26
New Brighton, Mrs. P. S. Wolcott, for Japan Home.....	10 00
	<u>\$19 26</u>

## MARYLAND.

Baltimore, Mrs. B. S. Rogers, of which from Mission box of Charles Stephen Rogers, on his second birthday, 4, membership of his great grandmother, 1, and thank- offering for gift of daughter Kate Rogers, 5.....	10 00
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## MICHIGAN.

Munroe, Miss Fanny H. Wood. ....	7 00
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## WISCONSIN.

Beloit. "A Friend" for Japan Home.	1 00
London, England, S. M. Minasian, Esq.....	10 00

## Subscriptions for Missionary Link.

Mrs. Updegraff, 2.50, Miss Wood, Munroe, Mich., 3, smaller sub- scriptions, 20.80.....	26 30
Total other contributions.....	\$955 46
Total from Branch Societies and Mission Bands.....	<u>1,846 20</u>
Total from August 1 to Oct. 1.....	\$2,801 66

## RECEIPTS of the PHILA. BRANCH, from June 30 to Oct. 3, 1872.

WEST CHESTER AUX. Through Miss S. Gorgas, P. Episcopal Ch., 65, Presbyterian Ch., 21.....	86 00
Through Mrs. R. C. Matlack, from Mr. T. S. Seelye, 50; Links, 3.50.....	53 50
Miss M. A. Longstreth's collection: Hannah W. Richardson, 100, and Rebecca White, 75, for Mrs. Pruyn's School in Japan.....	175 00
GERMANTOWN AUX. Miss E. Cle- ment's collection: Mrs. M. Mor- ris, Bristol, Pa., 10, Mrs. M. Mor- ris, to make herself Life Member,	

50, Mrs. Harvey Thomas, 4, Bands in Miss Clement's School, 20, Mrs. Theo. Rumney, 3, Mrs. E. Con- shaw, 3, Miss Annie Bayard, 5, Links, 5.....	100 00
Interest on Holland Estate.....	490 00
Mrs E. A. Pierce.....	1 00
Through Mrs. Hurlburt: Camden Auxiliary, 33, Beverly Aux., 25.....	58 00
Total Receipts..	<u>\$963 50</u>

ANNA M. KENNARD, Treas.

## RECEIPTS of KENTUCKY BRANCH, from August 1st to October 1st.

Mrs. Emily E. Ringgold Memorial Band, per Mrs. J. H. Rhorer.....	20 00
Norris Memorial Band, per Miss Eva Clark.....	20 00
To complete Life Membership of Dr. CLELAND, per Mrs. Cleland, Leba- non, Ky.....	11 00
Donation from Mrs. Martha Knox, Parksville, Ky.....	10 00

Mrs. Martha Knox, for Link.....	
For "Home" in Japan, per Mrs. Nannie Riley.....	1 00
E. T. Perkins Band, per Mrs. Dexter Hewett.....	20 00
Bishop Whittle Band, per Miss Booth	20 00
	<u>\$102 50</u>

## RECEIPTS of the PROVIDENCE BRANCH, from March 8, 1872.

St. John's Church.....	232 00
Grace Church.....	95 25
1st Baptist.....	45 00
Dr. Laurie.....	50

For Kardoo.....	18 70
In the Treasury.....	2 60
	<u>\$416 30</u>

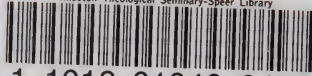




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